1677
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TO THE RIGHT HONOURABLE THE Lords and Commons Assembled In PARLIAMENT,

The Humble Remonstrance and Petition of *English Protestants* against *English* and *Irish Papists*.

IT is not a time now to Dispute but Act, and that vigorously too, or *England*'s lost. POPERY, that Enemy to God, by setting up *Idols*; to Christ, by its New-found *Mediators*; to the Holy Ghost, by putting a *Pope* in his place; to the Scriptures, by its *Legends* and *corrupt Traditions*; to Reason, by its imposed *Absurdities*; to common Sense, by its most foolish, but most *idolized Transubstantiation*; to all tender dissenting Consciences by *Fire* and *Faggot*; and to all Civil Government that refuse to be subject to it, by *Plots*, *Assassinations* and *horrid Massacres*, its usual and notorious steps to Worldly Advancement. This monstrous *Popery*, this common Enemy to Mankind, that hath so often contrived our Ruin, and several times been at the very point of effecting it, has once more attempted us, and with

that Violence and Design that it looks like the last time: Nay, the great Sticklers of it are got within our Works, and promise themselves the Guarrison, because they say they have Friends in Disguise among us. 'Tis true, they have lost some Men in the Attempt, but they are not much daunted at that; for the whole *Papal* World they bragg have conspired their Success, and the Air Rings with the Thousands of Masses that are daily said for the Prosperity of the Design, as if their Intention were to convert the World, and not to *Kill* the King, *Garble* the Parliament, *Shamble* all good and sober Protestants of every Party, *Fire* and *Plunder* Cities, and finally, *Change* the Government and Religion of the Kingdom, which is the *Plot*.

Nor will the more impudent of them deny the thing in general, but much the contrary, insulting to us with *Tertullians Implavimus omnia* against the old *Pagans*, We fill your Courts, your Armies, your Navies, it must take, you can't avoid it; 'tis a just Cause to extirpate Hæreticks Root and Branch.

But one (and may be the worst) part of the Plot has fail'd them, they resolv'd to surprize you, to make a Night Work of it, to let you and yours never see day more (for such Deeds become Darkness) as they did in *France* and *Ireland* in those most Bloody Massacrees of poor harmless *Protestants*. But God, the infinitely good and gracious God, that hath alwayes watcht over this poor Island (an hundred times design'd to destruction) and whose Eye pierceth through the Secrets of men, hath notwithstanding the Greatness, as well as multitude of our Sins (not to be equalled by any thing but his Patience and Compassion) discovered this impious, Conspiracy we hope too early for the Plotters Purpose; he has beaten up our Quarters, and given us the Alarm, if we will take; methinks we should, where the Noise of Fire and Sword is in our Ears; when we cannot walk the Streets without Danger of being stabbed, nor sleep in our Houses for fear of being burned, witness the dreadful Fire at *London*, the Fire of *Southwark*, and that the other day of *Limehouse*, where three poor Souls were burned quick, to say nothing of forty Attempts they have made in other places. To which let me add the Design in general of Massacreeing all the best Peo-

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ple in the Kingdom, begun and amply confirmed in the moſt barbarous Murder of that Worthy Knight and Judicious Magiſtrate Sir *Edmundberry Godfry*; and here I muſt ſtay a while. Murder is a great Sin againſt God and our Neighbour; but alas! what induced them to it here? Sir *Edmundberry Godfry* was one of the Mildeſt Men to theſe Bloody *Papiſts* that was in Commiſſion for the Peace; for though he hated Arbitrary Power and *Popery*, as the Cauſe or Effect of it, yet a Man for a due Liberty to all ſober People pretending Tenderneſs of Conſcience, and ſaved them from many a Pinch on that ſcore, hoping, as many more did, that after an hundred years Experience, Intermarriages, Converſation and large Indulgence, they were grown wiſer, if not more Chriſtian than to cut their Way to Government through Blood, and Kill for Religion (pardon me the uſe of the word about *Popery*, that has nothing of Religion but the Name) but Gratitude reſtrains not men of this ſtamp, their Principle knows no Kindred, no Obedience, no Obligation that ſtands in the way of their conſpired Dominion. Well! but was it that they would be revenged of him, for having Courage (Courage I ſay, as the World goes) to take Depoſitions upon Oath of their Deviliſh Plot? But where's the Crime here, which can properly give their Act the term of *Revenge*, ſince Examination is neither Judgment nor Execution? even a Saint is not injur'd to be examin'd, much leſs a *Papiſt*: Innocency gets on Tryal, if falſly accuſed; but that's not the Caſe; for Truth ſeeks no Corners, nor yet Ditches to lay a Murder'd Man in after having Strangled him in a Houſe for the purpoſe: What then can be the plain *Engliſh* of the buſineſs but this, that they concluded, his former Kindneſs thus abuſed would forever diſingage him for the future; and that ſince he could not be prevail'd upon to ſtifle the Evidence he had and might yet have produced (for he acknowledg'd to ſome he had been both tamper'd with & menac'd) they would ſtrangle him; which is ſuch a Demonſtration of their Folly as well Malice hath given of the whole to be true, that none can now deny it to be a Plot but thoſe that are of it, or will loſe by the Diſcovery.

But ſome ſay, *He Killed himſelf.* That's a likely Buſineſs indeed;

deed; for what I pray? a *sober, Charitable, judicious Man.* O But he was Melancholly, that is, he was a serious man; but why now more Melancholly than ever, because he had wronged the innocent *Papists*? Is that it? Where's the Wrong? is it, That he heard what Persons upon Oath declared of the most horrid Conspiracy that ever was on foot in the World, but the Murdering of the Son of God? but be this Deposition true or false, it was his Duty and Place to take it, he was Sworn to do it, it was a great and the best part of his Office; he had deserv'd a Plotter's Punishment to have refused the thing. Here is no Virulency, Suborning of Evidence, Condemning or Murdering them in all this: Where's the Sin then that should trouble his Conscience? But they that will Murder, will Lye to cover it.

Besides, 'tis plain that he was strangled, and his neck broke before stab'd, because he could neither strangle himself nor break his Neck after he was Stab'd through his Heart, nor Stab himself after he was Strangled, and his Neck broke: moreover had he been Stab'd before dead or soon after, Blood would have appeared on the Hilt of his Sword on which he lay, or on the Ground, it being a dry place, or on his Cloaths; but no Blood was to be seen; and when the Sword was drawn out of his Body which his Murderers put in to paliate the Butchery, nothing issued from him but a dark Water, as is usual where Blood is coagulated, as his doubtless was before he was Stab'd: for we are of Opinion there was a good time betwixt Strangling and Stabing him, and that the latter was upon great deliberation, and that on purpose to hide the Actors, and cast the Murder upon himself. O Lord God! that ever Men should be so much the Children of the Devil; as first to Murder, then charge it upon the Innocent Soul Murdered. But the Devil was ever a Fool, and so in this. For besides what we have observed, this further is to be said, they that killed him would have us think 'twas himself, because neither Cloathes, nor Money, nor Rings were taken away. True, but though they that are concerned in the Plot wanted neither his Cloathes, nor Money, nor Rings, to carry it on, yet they took what they wanted, and they wanted what they took with a witness, and that was his Pocket-Book of Depositions

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and Examinations, which puts it out of doubt that they that were so much concerned in them, both Murdered him and took it; for none can think that *Father Coniers*, the D. of *Norfolks* Confessor taking the Air over Hedge and Ditch to *Primrose* Hill, dropt just upon him and pickt his Pockets of the Book: Well, but *why may he not have Hang'd himself, and his Kindred to save his Estate Stab'd him afterwards, and carry him thither?* This is deadly cunning; but why was his Pocket-Book only wanting, wherein the Plotters were concern'd? Tricks won't do here: furthermore, why did they not keep his Gold, Silver, and Rings that were found in his Pocket, but expose them? why not strip him in some degree, make wound in his Sword Arm, and hack, bend or break his Sword that it might look like Robbery? But last of all, why should they carry him out exactly as he used to go quite dress't, and want a Band, especially since they were so punctual as to take his Sword, Belt, Gloves and Stick with them. He went out in the Morning with a great lac'd Band, none was found, as well as the Book of Examinations; of that we have already spoke; for the Band 'tis a plain case they strangled him, and being a long-Neckt Man, and wearing an high strong Collar, he strugling to save himself, and they striving to dispatch him that way, the Band was torn in the Fray, and to have let it go so, had been to have tould the Story too plainly, that is, that the Man was Strangled to Death by Violence, & that the stab of his own Sword was an after-trick to cover the business.

Thus this poor Gentleman, but worthy and brave Patriot, ended his dayes by the Assassinating Hands of *Papists*, whose Butchery made him the Common Martyr of his Religion and Country, and his Death is to us the Earnest of their Cruelty; in him they have Massacree'd us all, we must take it to our selves, and can no more be unconcerned in his Death, than disinterested in the Cause of it.

The Plot is opened, the Tragedy is begun, our Wives are frighted, our Children cry; no man is sure of his Life a day; the choice is only, what Death we shall dye, whether be Stabbed, Strangled or Burned. This Consternation and Insecurity must needs obstruct all Commerce, scare people from following their lawful

Occasions, deter all Officers of Justice from their Duty, and in fine, dissolve humane Society, and reduce the World into its first Chaos.

For the Lord's sake let us consider our Condition, let us all turn to the Lord with a unfeigned Repentance, let us look and cry to him for Help, that he who has discovered would confound this Bloody Conspiracy, and shew Mercy, and bring us Deliverance, that we may yet see his Salvation, and serve him all the dayes of our Lives; and in order to our Security, these things are earnestly requested of you.

First, Take effectual Care to preserve the King; they say and we believe he is not for their turn; we would not have him for his sake and ours: In order to this, pray find out the *Achitophels*, the Dangerous men about him; you know who they are; Be free and bold, prize your time, the Conjuncture is great.

Secondly, Vote an Address to the King to Banish all *Irish Papists* out of the Army, Navy and Kingdom by such a Day, and all *Papists* out of the City of *London*, whose gross Ignorance and base Desperateness renders them the fittest men for Assassinations. Besides, it is a shame that the Children and Kindred of *Irish* Rebels, nay some of them the very men themselves that were Actors in that horrid Massacree in the year 1640. about thirty seven years since, in which above Three Hundred Thousand *Protestants* were Murder'd in the Kingdom of *Ireland*, without regard to Age or Sex, should be employ'd either in the *English* Army or Navy; but more scandalous is it, that St. *James*'s should be their Head Quarters, and the *Park* turned into an *Irish Walk*. What do so many *Irish Papists* Teigs and Rebels do swarming there? No Good to be sure; their Parts, Courage and Skill can invite no man of any to entertain them; it must only be their Ignorance and Cowardly Cruelty which make them Instruments of Mischief, and fit to be used by those that love foul play. But that poor dissenting *Protestants* should be daily molested and pilledged for the sake of their peaceable Consciences, whilst Teigs and *Irish* Rebels go by whole droves under the Nose

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of King and Duke in their Royal Park, and Walks of Pleasure, is almost insupportable. Is this to maintain *Protestant* Religion, and discountenance *Popery*? *Expede Herculem.*

Thirdly, For God's sake call for the Plot, look thoroughly and strictly into it; fear not favour no man; *Fiat Justitia*: But fear God, do what you do as in his Presence, to whom you must render an Accompt. 'Tis the great Action of your Life, discharge your Trust, and quit your selves now like Men. This has been the perpetual Troubler of our *Protestant-Israel*; as you would see God with Comfort, and secure your Posterity from civil and spiritual Tyranny, slip not this Opportunity God has so wonderfully cast into your hands; be not found Despisers of his Providence, neither be you careless or fearful of improving it; Now or Never: had they you on this Lock, and at this Advantage, you nor yours should never see Day more. What once you could not have so well done before, they have now made easie and necessary for you to do; and what before you scarcely might do, is now become your Duty. Be not cheated by a Sacrifice; let not the Lives of two or three Plotters be the Ransome of the rest, or your Satisfaction; 'tis not Blood but Security, prospect future Safety, an Eternal Prevention of the like Miseries for the future; otherwise we shall only sit down with the Peace and Joy of Fools, and far our selves Sacrifices with more Security against their next Slaughter. Therefore,

Fourthly, Raise the Trane-Bands, and let them be put not so much as into the hands of men *Popishly* affected; for those men that would pull off the Visard in case *Popery* prevailed, that otherwise keep their Credit by not discovering themselves, are the most dangerous to be Trusted; I fear *Popery* thus entring more than any other way: examine the Counties well, for some of base Principles are entrusted.

Fifthly, Let there be Power given to raise Auxiliaries, that such honest *Protestant*-Gentlemen as are willing at their own

Charges

Charges voluntarily to ſerve their Country by raiſing Troops or Companies, or ſerving in them, may be permitted and encouraged ſo to do.

Sixthly, Let every *Proteſtant* Family be well Armed, and every *Popiſh* Family be utterly diſarmed; they have tryed our uſage of Arms with eaſe, we theirs with Cruelty enough.

Seventhly, Let there be an Act with a ſtrickt Penalty, that after ſuch a Day, no Gun-Smith ſhall ſell Guns or Piſtols, Cutlers Swords or Daggers, and dry Salters, Gunpowder or Bullets, without Licenſe of the Aldermen of the Ward in *London*, or ſome chief Officer if in any other Corporations, and that the Perſon ſo buying them ſhall before the ſaid Officer ſubſcribe a ſufficient Teſt againſt *Popery*; but more eſpecially that no *Papiſt* be ſuffered to make or ſell any ſuch Implements of War.

Eighthly, That care be taken to prevent fraudulent Conveiences of Eſtates by *Papiſts* to eſcape the Law where they have done miſchief; for this is to cheat the Government, and invalidate the Law.

Ninethly, That it ſhall be Treaſon for any *Papiſt* to Entertain a *Prieſt*, *Jeſuit* or *Seminary* in their Houſe, becauſe mortal Enemies by Principle and Practice to the civil Government. Conſider of the *Swediſh* Law, or a better way to clear the Land of all of them; let's buy them out to be ſafe.

Tenthly, That in all Schools, particularly in Univerſities, care be taken to Educate Youth in a juſt abhorrence of *Romiſh* Principles, eſpecially the *Jeſuits* immorral morals, ſhewing the inconſiſtency thereof with human Nature, Reaſon and Society as well as pure and meek *Chriſtianity*; of which there has been great neglect.

Eleventhly, That our Youth be not ſuffer'd to travel abroad, but between twelve and ſixteen, and that under the Conduct of approved *Proteſtants*; for the preſent way of Education is chiefly to pleaſure and looſeneſs, which makes way for Atheiſm or Popery, no Religion, or falſe Religion.

Twelfthly,

Twelfthly, That speedy care be taken to release all oppress'd *Protestants* in this Kingdom; and since the Papists mark all *Protestants* out for one fate, and esteem them one Body of *Heretieks*, that they may be as one Body of *Protestancy* against that common *Enemy*. This is the Language of Gods present Providence, those that withstand it are such a love *Rome* better then *London*: every *Protestant*, Dissenter or not, has the same thing to say against *Popery*. Agree then so far, and let a general Negative Creed be concluded upon, and from thence let some general Positive Truths be considered of, in order to a better understanding among them: For this purpose, let there be a *select Assembly* of some out of *All Perswasions*, in which these two *Porposals* may be duely weighed, that whosoever *Believe* and *Own* what shall be therein contained, shall be Reputed and Protected as true *Protestants*.

Lastly, and more especially, Let all the Laws in force against immorallity be speedily and effectually executed: 'Tis *Sin* which is the *Disease* and *Shame* of the Nation; we have forgotten God, and cast his *Law* behind us, and we deserve nor this beginning of Deliverance: Our Pleasures have been our Gods, and to them we bow, and have little or no Religion at Heart; therefore 'tis that Iniquity abounds, and in that variety too, and to such a degree as no Kingdom can parallel. Blush, O Heavens, and be Astonished O Earth, a People loved of God, and so often saved by his wonderfull Providences, are become the *Tyre* and *Sidon*, the *Sodom* and *Gomorrah* of the World. Let us Repent in Dust and Ashes; let us turn to God from the bottom of our hearts, with the fervent Love and good Works of our martyr'd Ancestors, or their Life, Doctrine and Death will rise up in Judgment against us, and God will yet suffer their and our Enemies to swallow us up quick. And be assured, as Looseness and Debauchery were design'd by the Papists as a State trick to dispose the minds of the People to receive, at least suffer Popery (that to say true cannot live with better Company) so the discouragement of it, and cherishing of all vertuous persons, with a serious and hearty prosecuti-

on of the forementioned *Proposals*, will stop, and in time wear it out of the Kingdom; for Popery fears nothing more then *Light*, *Inquiry*, and *Sober Living*. Hear us, we beseech you, for Jesus Christ's sake; take heart, we will never leave you, don't you leave us: Provide for the King, provide for the People; for God alone knows when we lie down, if we shall ever rise, or when we go forth, if we shall ever return. Remember the Massacree of *Paris*, in which so many thousands fell, and with them that brave Admiral *Coligny*, infamy enough one would think to shame the Party, did they know such a thing; but instead of that, 'twas Meritorious, yea 'tis subject of Triumph; look into the *Vatican* at *Rome*, and among the other rare Feats perform'd by Christian Kings against Infidels; this Massacree of *Paris* now about 100. years old, is to be found, and so carefull was the Designer to do it to the life, that he has not omitted to shew us how the Noble Admiral was flung dead out of the Window into the Street, to be used as people use Cats & Dogs in Protestant Countries, but good enough for an Heretick, whom the worse they use, the better they are. But to shew they own the *Plot*, and glory in the *Action*, and for fear one not read in the Story should take *Coligny* for *Jezabel*, they have gallantly explained the Action upon the Piece, and writ his name at large.

But there is a Cruelty nearer Home, no less barbarous, the *Irish* Massacree in 1640. nay, it exceeded: first in number, there were above Three hundred thousand Murder'd: Next, in that no Age or Sex was spared: And lastly in the manner of it, 'twas general throughout the Kingdom; and as they were more Savage, so more Cruel, they spared not either Sick or Lying-in Women; they kill'd poor Infants, and innocent Children, tossing some upon their Swords, Skeens, and other Instruments of Cruelty; flinging others into Rivers, and taking several by the Legs, dasht their Brains out against Walls or Rocks. O Lord God avenge this Innocent Blood, it still crys: But that these Actors of this Tragedy, or their Bloody-minded Off-spring should swarm in *England*, be Pensioners here, as if they were the old Souldiers of the Queen, men of Eighty eight, Cripples of Loyalty, laid up for their good Services, and St *James*'s their Hospi-

Hoſpital; this ſcandalizes us: we think them the worſt Cattel of their Country, and pray that there may be an exchange, that you would prohibit their importation inſtead of more uſefull Beaſts. For the bloody Maſſacree of *Piedmont*, you have it at large deſcribed by Sir *S. Morland*.

But we muſt never forget the horrid murder of *Henry* the third, and of *Henry* the fourth of *France*, our Kings renowned Grand-Father. And would to God our King would conſider that all his Humanity to them can never ſecure him from their ſtroak; they were both better Catholicks, and yet both Aſſaſſinated; the firſt a bred *Papiſt*, yet becauſe he would not Murder all the *Hugonots* or *Proteſtants* of his Kingdom, and his known beſt Subjects, they did as much for him: The laſt was their Convert, all they ſeem'd to deſire of him, and all they can expect from our King, yet how did they uſe him? they did twice aſſaſſinate him, and the laſt time kill'd him. What ſecurity then can any Prince promiſe to himſelf from men that make not the profeſſion of the ſame Religion, a protection to them that own it, but upon humors or ſuſpicions of their own, or to introduce another Perſon or Family, more immediately under their influence, and diſpoſed to their turn, will make no ſcruple of killing him? What Slaves are Kings with ſuch men, and under ſuch a Religion? let not the mildneſs of our Prince be thus abuſed; ſhow yourſelves his great and beſt Council in this Conjuncture, and deliver him from theſe men of ingratitude: Men that will never be contented but with that which they muſt not have; of ſuch Qualifications, that what may be eſteem'd Ambition, Revenge or Intereſt in all other parties, is a ſettled Principle with them: Thi their greateſt Doctors tell us, and to excite men in the perſuit of it, they declare all ſuch Acts more then ordinarily meritorious: But what hold can we have of ſuch men that have no Conſcience? this concluſion looks hard, and beſides their practice (for if that were alwayes to caſt the Scale, it would go hard with many *Proteſtants* too; 'tis their avowed Doctrine, they Glory in it and make it our reproach to have any ſuch thing. I ſay, that *Papiſts* have no Conſcience, or no uſe of Conſcience in their Religion, which is the ſame thing; for what is Conſcience but the *Judgment a man makes in himſelf of religious matters according to the knowledge*

ledge given him of God; But this is out of Doors with them, 'tis Hereſie; *Authority* rules them, not *Truth*; as if a man were to be credited for his *Age*, not his *Reaſon*. *Conſcience* is a domeſtick and private Judge, dangerous to the *Chair*, the *Pope*, for it rather hinders then helps ſubjection, the leſs there be of it, the ſooner men turn Captives to their Myſteries: So that putting out the Eyes of our Mind, and a Blind before our Underſtandings, beſt fit us for Popiſh Religion: as if Religion had not ſo great an Enemy as Reaſon, nor Faith as knowledge. 'Tis ſtrange that a man cannot be a Papiſt without renouncing the only diſtinction of a Man from a Beaſt: Therefore it is we pray to be ſecured from Papiſts, becauſe at beſt they unman us, and are not their own men. 'Tis true, as *Proteſtants* don't alwayes live up to their good Principles, neither do Papiſts to their bad Ones, Breding, good Humor, Generoſity (and a better Principle they know not of) may byaſe ſome of them to worthy things, but this is not according to their Principles; for if they will be true to them, they muſt abandon choice, and obey their Superior, Right or wrong, and every immorality he commands is duty upon Damnation; the more contrary to their Reaſon, and averſe to their Nature, the greater the Merit. Heſitation, weakneſs, Diſſent, Schiſm, Oppoſition, Hereſie, the Conſequence, Burning: From this Religion, *O Lord God deliver us, O King and Parliament protect us*: 'Tis your duty to God and your obligation to the people. We beſeech you excuſe us and take all in good part; our fears are great, we fear juſt, and our deſires reaſonable: Remember our dreadful Fires, conſider this horrid Plot, and think upon poor, yet worthy Sir *Edmonbury Godfry*; let not God's providence and his Blood riſe up in judgment againſt you, God of his great Mercy animate you by his power, and direct you by his wiſdom, that the Succeſſion of his deliverances from Queen *Elizabeth*'s dayes, may not be forgotten, nor his preſent Mercy ſlighted; Let us do our duty, and God will give us that bleſſing which will yet make *England* a glorious Kingdom, the joy of her Friends, and terr or of her Enemies, which is the fervent and conſtant prayer of yours, &c.

FINIS.